UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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Rev. C. W. TOWNSEND (Bank Street, Bury).
(See page 60.)

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

Notice to Contributors and Churches:— Owing to Ashton Wakes being our usual publishing week in August when the printers will be on holiday, this Magazine will have to go to press on August 16th for the September issue.

Temperance Sunday will be October 28th. The 30th annual report of the National Unitarian Temperance Association records a membership of 260, including 53 ministers, personal subscriptions £53 14s. 10d., donations £12 5s., from 34 affiliated societies £3 10s. 6d. Out of about 40,000 Unitarians associated with our 356 places of worship there ought at least to be one per cent. members of this Association, and out of 330 ministers 53 is but a poor show of support. Surely these figures cannot be a true index of the interest of Unitarians in the Temperance movement. The Committee of the Association appeals for a larger membership. The minimum subscription for total abstainers is 1s., for non-abstainers in sympathy 2s. 6d. Mr. E. F. Cowlin, 53, Lewisham Park Road, London, S.E. 13, is Hon. Secretary.

Rev. Raymond V. Holt, B.A., B.Litt., is appointed whole-time Lecturer in Church History at Manchester College, Oxford.

A memorial tablet to the late Professor Rev. C. B. Upton, B.A., B.Sc., was unveiled June 21st in the Chapel of Manchester College, Oxford.

At the Speech Day, Willaston School, June 20th, it was announced that a swimming bath is to be presented to the school, and that the school war memorial is to be a Memorial Hall to cost £5,000.

Rev. Dr. H. McLachlan, M.A., Principal, Unitarian Home Missionary College, has published a book, "The Story of a Noncomformist Library," that of his college, 198 pp., 7s. 6d., Longman's, Green & Co.

The annual meetings of the Provincial Assembly of Lancashire and Cheshire at Monton, June 27th, were well attended. A resolution in support of the League of Nations was adopted.

At the annual meeting of the Non-Subscribing Presbyterian Church of Ireland, held in Belfast, June 20th, there was a discussion on the Education Bill recently passed into law by the Northern Parliament.

Rev. J. Cyril Flower, M.A., has lectured at Acton for the British and Foreign Unitarian Association on "Unitarianism: Faith not Creed," followed by discussion.

A bequest of £100 has been left to our Chapel at Chester by the late Mr. James Johnson.

A Renovation Fund, total £840, has been raised by the Chesterfield congregation, including £353 from a bazaar.

The Croydon Free Christian Church Bazaar cleared £100 for the funds.

The South Cheshire Sunday School Festival held at the Crewe Unitarian Church, June 23rd, was a gratifying success. The scholars of Nantwich Newcastle and Crewe, the choirs of Nantwich and Crewe, and the String Orchestra of the Newcastle Old Meeting House took part. About 200 joined at tea.

The 250th anniversary of the opening of the original Mill Hill Chapel, Leeds, will be celebrated next March 21-23. The Mill Hill congregation has had a successful year with Rev. W. L. Schroeder, its new minister.

The "Hibbert Journal" comes of age next October; at the same time the "Unitarian Monthly" enters on its 21st year.

Diplomas of honour have been presented to two teachers of the Unitarian Sunday School, Northampton, for 25 years' teaching, Miss Mead and Miss Alice Higgs.

At the summer meeting of the Midland Christian Union Rev. E. Rosalind Lee, B.A., gave an address on "The Claims of Religious Fellowship," in which she made various practical suggestions for improving our organisation.

The Lord Provost of Dundee took part in a war memorial anniversary at the Dundee Unitarian Church, July 15th, when he paid a high compliment to the Rev. Hy. Williamson for his public work on behalf of working people and young folk.

The Committee of Cross Street Chapel, Manchester, have adopted a Covenant, which members of the congregation are invited to sign: "We covenant with God and one another to walk in all His ways made known and to be made known unto us, according to our best endeavour, in loyalty to our Lord and Master, Jesus Christ."

A scheme for the amalgamation of the South-Eastern Provincial Assembly with the London District Unitarian Society was approved at the quarterly meeting of the Assembly held at Hampstead, July 9th.

The 63rd Annual Meeting of the Missionary Conference at Manchester, July 5th, reported a week's mission held at Glossop and offers of missionary help to other churches. Addresses were given by the chairman, Rev. H. Bodell Smith, and by Rev. C. W. Townsend. Rev. F. Cottier opened the discussion.

The 24th Annual Meeting of the Ministerial Fellowship, July 4th, in Manchester passed a resolution that more time ought to be allocated at the next National Conference for the discussion of practical questions. The Fellowship has 253 members. It is the Ministers' Friendly or Mutual Aid Society.

On July 4th the Unitarian Historical Society held a public meeting at Memorial Hall, Manchester, when Mr. D. Lorinczy read a paper on the Hungarian Unitarian Church, Rev. H. McLachlan, M.A., D.D., presiding.

The Annual Picnic of the North Cheshire Unitarian Sunday School Union was held at Gee Cross, July 7th, when it amalgamated with the Rose Queen Festival; 200 people assembled at tea, and 500 at the crowning of the Rose Queen in the parsonage grounds, where they were addressed by the Rev. H. E. Dowson.

Miss Eliza Riddell of Belfast, has received the honorary degree of Doctor of Laws from the Queen's University, Belfast. Miss Riddell is a well-known Unitarian, and the first woman LL.D. of that university.

The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2, has just published in tract form an essay on "Prayer as Communion," by Stanley A. Mellor, B.A., Ph.D. One penny.

WHAT WAS HIS CREED?

He left a load of anthracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed!
He did it well!
"What was his creed?"
I cannot tell.

Blessed "in his basket and his store,"
In sitting down and rising up;
When more he got he gave the more,
Withholding not the crust and cup.
He took the lead
In each good task.
"What was his creed?"
I did not ask.

In works he did not put his trust;
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.
In time of need
A friend was he.
"What was his creed?"
He told not me.

He put his trust in Heaven, and he
Worked well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us take heed;
For life is brief;
"What was his creed?
What his belief?" —Anon.

The Unity of Jesus Christ

THAT Jesus was ONE being, a real man, and not any other than man, is evident from what he said of himself, and what his intimate friends and acquaintances said of him. Of himself he declared that he was "a man that hath told the truth" (John, 8; 40.); Peter, his disciple, said that Jesus was "a man approved of God" (Acts 2; 22.),—see also Matt. 26; 72, 74; and Mark 14; 71. The neighbours in Nazareth who knew him from childhood onwards asked: "Whence hath this man this wisdom" (Matt. 13; 54, 56. Mark 6; 2. John 6; 42, 52); his hearers and others who came into contact with him thought of him in the same way: "This man" (Luke 15; 2. 23; 2, 18. John 7; 15, 27. 9; 11, 16, 29, 33. 18; 17, 29, 40), "that righteous man" (Matt. 27; 19). Pilate bore the same witness (Matt. 27; 24. Luke 23; 4, 6, 14, 22. John 18; 29. 19;5); the Apostle Paul wrote of him as "the man Jesus Christ" (Rom. 5; 15. 1 Tim. 2; 5). He was called a "prophet" (Matt. 13; 57. 21; 11. Mark 6; 4. Luke 4; 24. 13; 33. 24; 19), and "Son of Man" (Matt. 16; 13. 17; 22. Luke 22; 48). He confessed his dependence upon God, saying: "I can of myself do nothing" (John 5; 30. 8; 28), and prayed for help (Matt. 14; 23. 26; 36. Mark 1; 35. 6; 46. 14; 32. Luke 5; 16. 6; 12. 9; 29. 11; 1. 22; 42, 44. Heb. 5; 7), and on the cross he cried out, "My God, my God, why hast Thou forsaken me?" (Matt. 27; 46. Mark 15; 34). He grew in wisdom (Luke 1; 80. 2; 40, 52), felt the pangs of hunger (Matt 4; 2. 21; 18), and of thirst (John 19; 28), and suffered weariness (John 4; 6), was "touched with a feeling of our infirmities" and "in all points tempted like as we are, yet without sin" (Matt. 4; 1. Heb. 4; 15). All of which facts testify that Jesus was human, one nature, one being.

Miss Evelyne D. Scott, M.A., was preacher for the 106th Sunday School Anniversary Services at the Coventry Great Meeting, June 24th.

The Unitarian minister at Huddersfield is elected a member of the Executive of the Council of Christian Congregations of that town.

Lady Durning Lawrence has given £1,000 to the Trustees of Channing House School to found a leaving scholarship, preference to be given to the daughter of a Unitarian minister. This is the second leaving scholarship presented to the School this year. Each scholarship is to be granted for three years, to be held at a college or a university.

When this is written Lady Astor's Bill has passed the House of Commons.

The outlawry of Unitarianism came to an end July 21st, 1813, by the passing into law of the Trinity Act to relieve persons who reject the doctrine of the Trinity.

Miss Annie Smith, of Chapel Lane Chapel, Bradford, who has just retired from the position of Sunday School Superintendent, has been associated with the school for 50 years, having received a prize as a scholar in 1873. She has just received gifts in appreciation of her long service.

MINISTERIAL CHANGES.—Mr. J. K. Nettlefold B.A., of Manchester College, Oxford, is appointed lay minister of the Stockport Unitarian Church; Mr. A. L. Agnew, B.A., of Manchester College, Oxford, is appointed minister of the York Street congregation, Belfast; Rev. A. H. Lewis, B.D., has been welcomed publicly to his new ministry at Hull, July 4th; Rev. R. Travers Herford, B.A., has been elected minister of Newington Green Chapel, London; Rev. Henry Hall has accepted appointment to the Ringwood Chapel, and has resigned at Chorlton and Urmston.

Rev. C. W. Townsend, Bury.

The Rev. Charles William Townsend, of Bank Street Chapel, Bury, came over from the Baptists to the Unitarians in 1918. He was educated for the ministry at the Metropolitan College, founded by the late C. H. Spurgeon, in which he spent four years, 1904-8. This college career was very much of the battleground type theologically. But in spite of being banned by the college authorities he eventually emerged as a fully accredited Baptist minister, and spent ten years in that ministry, which was pretty evenly made up of appreciation and persecution in the four churches to which he ministered during that period. He began amongst the Unitarians as minister of our Longsight Free Christian Church, Manchester, where his work, 1919-22, strengthened the position of the church and its connected institutions, and met with warm appreciation. When he accepted the invitation to become minister at Bank Street Chapel, Bury, 1922, a public protest from an official of the Longsight congregation appeared in the pages of the "Inquirer." Mr. Townsend possesses a pleasing personality, with frankness and a genial manner, which make him *persona grata* to young and old alike. He is an effective preacher, a good Sunday School man, popular with the young people. He revels in the intellectual freedom which he has found amongst the Unitarians, and is a worthy accession to our rational religious movement.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

20.—WILLIAM CULLEN BRYANT.

WILLIAM Cullen Bryant, one of the most musical and beautiful of the American poets, was born in Massachusetts on November 3rd, 1794. Though law and poetry do not seem to blend perfectly, he became a lawyer. But he found the calling distasteful to him and, abandoned it in 1825, being attracted by the possibilities of journalism, which is sometimes a profession leading to success, more often, perhaps, to comparative failure. He became the editor of the "New York Evening Post," into whose columns he brought a refinement and a distinction not always found at that time in American journalism. Then he began to write poetry of a high order, which won him more fame than material support. His great love of nature and his fine colour sense gave him a distinction in the poetic art not common to his fellow poets. There is no one just like him amongst the American bards, though some like Longfellow (also a Unitarian) and the Quaker Whittier may be greater, there are many less.

Few can read his lyrics without catching a subtle sense of their quiet beauty. He did not condescend to clothe vice in the spotted garment of sex-philosophy. Purity of heart ruled in his soul, and he saw God. He is perhaps lacking in deep emotion, as he falls short of the "inner light" which makes so much of Whittier's poetry radiant amongst more famous singers. But in some of our hymnals there is one of the most comforting poems for the stress of life's battle, which begins: "O deem not they are blest alone." In this true song of trust his confidence in the over-ruling power of God and the compensation for all suffering increases from stanza to stanza.

He knew what he was singing; till towards the close his life's burden was heavy and his lot was hard. In the end he triumphed, as he deserved to triumph. When he reached success, unlike so many who have had to battle with poverty, he remembered what it had been to be poor, and he was rarely generous. He was not simply a poet and journalist; he had an unusually wide and deep culture for his time. His muse did not abandon him in his old age: when he was more than seventy years old he undertook the superlatively difficult task of translating Homer with some measure of success.

Though physically delicate in his youth and subjected to continual anxiety till past middle life, he paid due attention to health, and in consequence reached a hale old age. All his work was done in the daytime, nor did he neglect to strengthen his frail body with reasonable exercise. In 1878 he passed peacefully away; of few could it more truthfully be written, "his end was peace." Born a Unitarian, he was a regular attender at Unitarian worship. Nor can there be any doubt that he owed much of his inspiration and his cheerfulness to his simple faith. It seems fitting to close this sketch with a stanza which expresses his unshaken conviction.

For God hath marked each sorrowing day,
And numbered every silent tear;
And heaven's long age of bliss shall pay
For all His children suffer here.

See Cambridge "History of American Literature" and "Memorable Unitarians" for a fuller account.

Book Notices.

(1) By Rev. ALFRED HALL, M.A., B.D.

"The State Murder of John Griffiths and the Ilford Executions, or Capital Punishment Condemned," H. Bodell Smith. Published by the C. W. Daniel Company, Graham House, E.C. 4. Price One Shilling. (See advertisement.)

This little book is a timely contribution to the case against capital punishment, in which the public has spasmodic fits of interest. The literature on the subject is very scarce and little known, and any volume which shows signs of continuous study of the question, as this booklet does, is welcome. The abolition of capital punishment would be an important event, as it would be another step towards the humanising treatment of the criminal which has marked the development of English law, both statutory and judge-made, during the last century, and especially the last few decades. We have travelled a long way, for as Mr. Smith points out, "As late as 1797 there were in England 222 offences besides murder for which hanging was a possible punishment."

Mr. Smith writes with clearness and conviction. He deals with the subject on its religious side, and especially appeals to the churches. He develops ably the argument that capital punishment is a shelving of our moral responsibility to the criminal. If a man is possessed of dangerous passions he carries them with him wherever he goes, and in suddenly and violently ending his career on earth, we shift the difficulty out of our own way when we ought to face it and overcome it, and we thus thrust it upon those in the next world. Mr. Smith, with his belief in the potential goodness and possible redemption of all human beings, maintains that the worst man by right Christian treatment can be transformed into a worthy member of society. In support of this view he quotes the teaching and example of Jesus.

Mr. Smith has treated the execution of John Griffiths as illustrative of State action, and has based on it the statement of his principles. He holds that if an action committed by an individual is described by an ugly epithet the same term ought to be used of that action when committed by the State. Opinion may be divided on that subject, but at least it brings home in a telling way the iniquity of taking human life, and the main purpose of a writer should be to make his beliefs clear.

This book ought to be read by those who are requiring guidance on the subject, for on the religious side it contains strong arguments against a law which is destined to pass.

The subject is one of pressing importance. Mr. Smith has realised this, and it is to be hoped that his volume will be widely read and will awaken interest which will contribute to the reform of our law.

BOOK NOTICE (2).—"Natural Religion, the ultimate religion of mankind," by J. S. Bolton, M.D., Kegan Paul and Co., Ltd., Broadway House, 68—74, Carter Lane, London, E.C. 4, 3s. 6d. net.

This book of 120 pages, including 32 brief chapters, is from the pen of one who was lay minister of our Christ Church, Nottingham. It is full of good common sense and well repays reading. He says that religion is natural to man; nothing is super-natural. What is reasonable and rings true is worthy of belief, all else is untrustworthy. Ignorance is the one evil which produces all other evils. The inner light is the true authority for guidance. The author's opinion will not always command the assent of the reader. When he disapproves of self-sacrifice and says that life is not intended to be a "conflict," and that it is wrong for the clergy to live by their work, he is certain to provoke dissent. But what he says, on every page, is sure to provoke thought, and that is saying much. It is a suggestive, helpful and stimulating volume.

H.B.S.

A MINISTER'S MESSAGE.

Getting to Business: Concluding a recent address to his congregation, one of our ministers said, "The work before us is not an easy one, but thank God for that." That heroic utterance moves me tremendously. It is such a reversal of the usual attitude. Our work is difficult; there can be no mistake about that: but how often we comfort ourselves by bleating about it and making it a cover for our failures! Here, however, is a man of such moral stature as to make it a reason for thankfulness. And he is right. What is the use of pretending to be the servants of God and whining because the "Great Taskmaster" has not given us a "soft job?" John Page Hopps once said: "The Unitarian movement is not a pic-nic; it is a campaign." And so it is. Let us thank God that such a mighty challenge has come our way. The work before you and me is not easy; but it is God-given. If we take it up manfully, joyfully, devotedly, God shall speed us in our task.

—H. F. S. in Bootle Calendar.

Church Committees.

By the Rev. WILLIAM C. HALL, M.A.

THE Church Committee ought to be the microcosm, the epitome of the congregation and its institutions. It ought not to be rigidly limited to a stated number of members fixed somewhere about the time the trust-deed was drawn up; and no congregation ought to be in the ridiculous position of explaining that it has so many persons on its committee because it has always had so many. On the contrary, the committee ought to be sufficiently large in number and varied in personnel to represent the different sides of its distinctly religious work—a condition of things which brings in workers of different ages, not only to do the immediate official work, but to carry down the tradition of the work with its progressive modifications. This arrangement, except that the number of committee is fixed, is effected in my own church, not by rule, but by understanding, and answers well. But to make it by rule might be desirable in other places.

I emphasise that the representation ought to be on the distinctly religious work. This will bring in representatives of the congregation, the Sunday School, Women's League, Laymen's League (surely in course of time to become simply the Men's League, an organisation parallel and supplementary to that of the women), the choir, and week-night religious and educational societies. Representation of the social side-shows is not necessary. Everybody with common sense understands what these are: they are our friendly combinations for recreation and amusement; they are frequently useful in raising money; but they do not do distinctly religious work.

It is of the utmost importance that young men and women should sit on the committee. Take the congregational representation itself. Where it is made up entirely of veterans, it will probably be conservative in mind, holding to old methods; and what most of our churches want are new methods, methods which do not ignore experience, but which are virtually new every time. It is charged against many of our governing bodies that they lack ideas. The charge is not very terrible, because not only most bodies of people, but most individuals, even we who are youngsters, have a great shortage of ideas. A good number of the ideas of people of experience are not ideas at all: they are obsolete prejudices; and a good number of the ideas of young people are not ideas: they are interesting fancies that remain over from much irresponsible wool-gathering. But let us get these non-ideas together, and we may strike workable ideas out of them. For a church committee, with any vitality, is more than a body that attends to the settled routine of business; it discusses and determines what will make the church more religiously active.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

AT the summer quarterly meeting of the Liverpool District Women's League over £60 was raised for the aged widows of our ministers' fund by the holding of an American Tea at Greenbank, kindly lent by Mrs. Hugh Rathbone for the occasion. Members and friends from all the affiliated branches were present and showed their appreciation of the hospitality and beautiful gardens, as well as the delightful concert arranged by Mrs. Wright and Mrs. Whittaker. Mrs. Roper (District Secretary) made admirable arrangements for the success of the undertaking, and L.D.W.L. has reason to be very pleased with the result achieved.

All branches will be interested in the new "Young People's Society," which it is proposed to start in connection with our Churches and Sunday Schools. Where an energetic and alive Guild is already in being it is suggested that an affiliation shall take place. Miss Evelyn Scott is the pioneer of the movement, and after hearing her hopes and ideals expressed at the Whit-week Conference a resolution of sympathy and cordiality was passed by the W.L. delegates present. All must gladly welcome any movement which will bring the young into closer co-operation with the churches, which too often seem to exist only for the elderly or middle-aged. A revision of our services and service books so as to include hymns, prayers and addresses specially for the young folk is urgently needed in many of our places of worship.

News from branches is very scarce this month, and there will probably be little of interest to report until our autumn session begins. Meantime, every branch ought to be preparing a good syllabus in readiness for the opening of a really successful winter campaign.

"Make a little fence of trust
Around to-day;
Fill the space with loving work
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow." —A. M.

For the Children. By Rev. H. FISHER SHORT.

TABLE TALK IN WONDERLAND.

What a fuss! What a clatter!

You wouldn't have suspected it, but there was a most fierce argument the other morning among the things on the breakfast table.

It was the teapot who began it.

If your ears had been magic you would have heard the things exchanging greetings as Susie arranged them in their customary places, and, when all were assembled and waiting for the family to do likewise, you would have heard a buzz of friendly chatter.

All at once, silly-like, the teapot began to brag. She was a bigger favourite, she boasted, than the coffee-pot; ever so many more people drank tea than drank coffee.

With curling lip the coffee-pot retaliated disdainfully, "Never heard of France, I suppose."

At this the hotel-cubes in the sugar bowl became restless. "What would either of you be without me?" said the sugar basin, with a sniff.

"Oh, you needn't be so perky," said the teapot.

"No, don't imagine you are indispensable," added the coffee-pot.

"Indeed! Let me tell you there are heaps of people who simply don't want you if they can't have me," replied the sugar basin, witheringly.

"Don't be so amusing," sneered the teapot. "Heaps and heaps of folk decline you with thanks nowadays."

"No sugar, thanks," scoffed the coffee-pot, tossing up her lid. Whereupon the cups and saucers and spoons rang and rattled with mirth.

"Excuse me," interposed the milk jug, in her mildest manner, "but aren't you forgetting me?"

"You needn't puff yourself," remarked the coffee-pot, sarcastically; "there are plenty of people who prefer their coffee black."

"Yes, and there are plenty who say, 'I never take milk. I like to taste the tea,'" said the teapot, proudly.

"Excuse me," pleaded the milk jug, who, had she been able, would have blushed at her own temerity, "but the babies and the tiny tots are not allowed to have either of you. In all properly regulated families it is I who am served to the children."

This palpable hit, the cups and saucers and spoons applauded tumultuously.

By this time the kettle on the spirit stove could be silent no longer. He had been growing hotter and hotter, and was now bubbling and rattling his lid.

"You slight people!" he blustered. "Compared with me, you are the merest nobodies! Sugar may not be indispensable, and milk, though useful for babies, is nearly all water; as for tea and coffee, they would be just nothing without me."

This was too much. Angry protests came from every part of the table, and the hub-hub was disgraceful.

Suddenly there was a movement among the flowers set in the centre of the cloth; a laugh like liquid music rose above the unseemly disorder, and the daintiest little lady imaginable sprang out of a great white lily.

"Oh, you silly, silly things," she laughed. "You are almost as silly as the silliest human, and they are silly enough, as you all know."

"So vain!" cried the teapot.

"So conceited!" cried the coffee-pot.

"So self-important!" cried the sugar basin.

"So—so—so—," faltered the milk jug, wanting to join in, but unable to find a word that wouldn't be rude.

"Yes, yes! So human!" laughed the little lady, "but —" and she put her little forefinger to her little red lips and pretended to be very, very serious. (To be concluded.)

UNITARIANS express regret that there is no Unitarian Church in various populous towns and in many country districts. But how have other churches sprung up? Not by expressing mere vain regrets, but by the faithfulness of some people starting a religious service first in their own house, inviting friends into it, then hiring a room for public services, and after gathering a congregation, ultimately raising a building of their own for worship, for school and other uses. Perhaps one earnest family made the first effort which led on to all that followed. Why cannot that be done anywhere? To all good Unitarians who live where there is no Unitarian Church we would say, go and do likewise. Wherever there are Unitarians this should be done.

DEATHS.—Miss Sarah Marshall, Bradford, June 10th, 68; Mr. John Spedding, Gorton, June 21st, 52; Annie, widow of the late Rev. J. Pilkington, New Wortley, June 22nd., 79; Mr. John Brooke Herford, second son of the late Rev. Dr. Brooke Herford, Billings, Montana, U.S.A., June 21st; Agnes, wife of Rev. James Harwood, London, June 28th; Miss S. A Cheetham, Brooklands, June 22nd, interred at Stand June 26th; Mr. Andrew Wilkinson, Padiham, June 29th, 81; Mrs. Noel Johnson, Hale, July 4th; Mr. Thomas Ferris, Dromore, July 10th.

Founders' Day was celebrated at Channing House School on July 14th.

At the close of the session of the Unitarian Home Missionary College, Manchester, Mr. Tom Rowley, M.A., and Mr. Herbert Crabtree shared the prizes. One of the rooms of the Residence has been transformed into a chapel for the use of the college. There is an increasing number of students.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

At the recent Annual Meeting Mr. George B. Wilson said it was sometimes stated that if licenses for the sale of intoxicating drink were withdrawn local rates would rise, but there was no reason to suppose that such would be the case. The rateable value of licensed premises, breweries and distilleries in Great Britain does not exceed 4½ per cent. of the total rateable value of the country. Mr. Guy Hayler, president of the World Prohibition Federation, delivered a striking and forceful address, in which he contrasted conditions in this country with those in the United States of America. He showed by means of diagrams how local veto had gradually led to prohibition, and poured ridicule on the liquor traders' statement that prohibition was " sprung " on them. Mr. Hayler also referred to the increase in church membership in America since prohibition was enforced.

ALCOHOL AND THE BRAIN.

MEMORY.—Prof. Kræpelin, in his researches at the Psychological School at Heidelberg, tried the following experiments as to the effect of small doses of alcohol. Tests were made as to the power of remembering words or numbers. Persons were set to memorise numbers which were written in columns and required to be repeated again and again until they could be repeated correctly once. It was found that without alcohol 100 figures could be remembered correctly after 40 repetitions, while under the influence of small doses of alcohol only 60 figures could be remembered, even after 60 repetitions.

ADDING FIGURES.—Half an hour daily for six days was utilised in adding figures without any alcohol having been taken. The ability to add increased, of course, every day. On the seventh day the experiments were begun under the influence of small quantities of alcohol. In spite of the influence of the previous days' practice the capability of adding did not increase; but instead it began to decrease very rapidly. On the nineteenth day the use of alcohol was stopped, and immediately an improvement manifested itself; but on the twenty-sixth day, when the use of alcohol was resumed, a decided decrease in the power of adding figures again manifested itself.

ATHLETICS.—Some of the strongest men abstained from intoxicating drink. Weston, the walker who tramped 5,000 miles in 100 days; Hanlon, a champion oarsman; Captain Webb, who swam across the English Channel; Frank Holmes, who swam from Dover to within a short distance of the French coast; Hackenschmidt, the great wrestler; Mills, Holbein and other cyclists; Tyldesley, the Lancashire cricketer; the members of the New Zealand Rugby team, all teetotalers and non-smokers.

Just Published.

THE STATE MURDER OF JOHN GRIFFITHS —— and THE ILFORD EXECUTIONS. ——

or CAPITAL PUNISHMENT CONDEMNED.

An Appeal to Humanity and to the Churches.

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